

The American Friend

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Have you ever said, "If I could just do it over again, I should certainly do better?" Have you ever had a second chance, and did you do better? Not many nations have had the opportunity to try again once they have failed. Mistakes, so history demonstrates, are final, at least as far as nations are concerned.

But Israel did have a second chance. Although she wasted her first opportunity and deteriorated from the glorious day of David to defeat at the hands of Nebuchadnezzar, yet she had another chance. By the generosity of Cyrus, and under the leadership of Ezra and Nehemiah, they returned to Jerusalem and, to be perfectly frank about it, they did not do much better then than they had done the first time. They did rebuild the walls and later the temple; they did re-institute the worship and the sacrifices; they did hold great public meetings where the law was read, but they soon dropped back into the selfishness, the injustice, the oppression of earlier years, and the latter history of Jerusalem is more tragic than the former.

Haggai was devoted to the project of rebuilding the temple. He told them that no matter how prosperous they appeared, there could be no continuing satisfaction if they neglected God. We may well doubt whether the temple was as essential to religion as Haggai thought it to be, and we may well question whether its rebuilding was evidence of a true religion, but we had better not doubt that national well-being is related to, and dependent upon righteousness and true religion. This was the burden of the prophetic message, and is still the burden of the Christian message.

Can it be that we are also the people with the second chance? We have walked very close to the edge of the abyss. We have at least seen from a distance the consequences of the way of life practiced in Europe. One can see by imagination what the next war will mean—we have only to look at the rubble cities of Germany. But we have another chance. Will we do better than Europe did?

It is not enough to build ornate temples; it is not enough to have elaborate rituals and great religious festivals; it is not enough to give lip service to the reading of the law. All these things Israel did as they had done before the exile. Religion which ends in rituals and symbolism will not support a nation in time of need. Religion must lead to justice, goodwill, kindness, generosity, compassion and love or, in other words, to life and to behavior or it is impotent.

It is useless for us to judge Israel now. What we need to do, in the light of Israel's history, is to judge ourselves.

Questions:

1. We are the people of the second chance today. Are we prepared to make better use of it than did Israel? What is the fruit of our religion? Is it primarily that which Jesus describes in the Beatitudes and which Paul says is the fruit of the Spirit? Are we prepared to do better with our second chance than Israel did with hers?
2. Why was George Fox opposed to steeplehouses, and is there any basis for it today?
3. In what ways are we turning back to the practices of pre-war Europe today, and what danger do you see in it?

RUSSELL E. REES

For April 25—Zachariah Pleads for Righteousness

Zechariah 1:1-6; 4:7-8

Zechariah and Haggai are associated together in our thinking because they shared the hope for the rebuilding of the Temple. Zechariah adds an emphasis which is very important, however, the emphasis upon righteousness. Kipling echoes it when he says,

"Still stands thine ancient sacrifice
A humble and contrite heart."

Professor Kennett says that "Zechariah's teaching is characterized by sanctified common sense." He was familiar with the history of Israel and attributed her previous destruction and exile to her military aspirations. He therefore opposed the fortification of the city, knowing that it would bring jealousy and danger from her neighbors. His counsel was not taken, and the antagonism between Samaria and Judah deepened and became the cause of much future woe.

In the light of this it is worth while looking more carefully at what was asked by Zechariah. The passage Chapter 7:8-10 is very important. It is evident that the Prophet was not blind to the fact that building the temple was not enough. He urged that, as did Haggai, but he also saw that unless supplemented by moral reformation it would be in vain. The sins which are implied here are the very same sins mentioned by Amos and by Isaiah: injustice, lack of compassion for the poor, oppression of widows and orphans and strangers. Had Israel learned nothing from her exile? Had the warnings of the Prophets two hundred years before, which had been so amply fulfilled, no power to move them now? Had not God scattered them like a whirlwind before because they refused to listen to his righteous demands?

It is strange that for centuries people read the words of these ancient prophets and failed to see their true meaning. The things which they condemned were false dependence upon ritual, sacrifice without repentance, unjust and oppressive treatment of one's fellow men, intemperance and impurity. Yet there have been long centuries when this has been forgotten and perhaps is not clearly enough seen even today. We are still talking about security, and how do we propose to have it? By armies and defenses, by navies and air fleets. The terms are somewhat different, but the meaning is the same. What the prophets said with united voice was that unless the nation was righteous these defenses would only add to the final destruction.

The practices urged by Zechariah are valid: speak the truth to your neighbor; be honest in your judgment; plot no evil against your neighbor; and love no false oath. We might ask ourselves how such a program would affect our relations with Russia.

"The Lord hath been sore displeased with your fathers." But is he more pleased with us? How may we be assured of God's favor? The answer of Zechariah seems as good today as when he said it—that only by righteousness, by good life, by justice, mercy and compassion can men have the favor of God.

Questions:

1. How does the judgment of God come upon nations? Is defeat a sign of God's judgment?
2. Does Jesus add anything to the idea of righteousness that is not found in Zechariah?
3. Tested by Zechariah's standard, is our nation likely to stand or fall?

RUSSELL E. REES

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EDITORIALS

The Five Years Meeting Conference

THESE are stirring and dangerous days in which we live. In them the Church of Jesus Christ has unique and important responsibilities. A clear, ringing Christian gospel, deeply inspired in us, and intelligently applied to the life around us, is important. Nothing short of an evangelical call to Christian principles will suffice in these confusing times.

Friends, with their interpretation and application of the gospel, have a definite responsibility. Specifically, the Five Years Meeting with its departments are our immediate channels for a united fellowship in service. Whatever form that service may take it must be essentially spiritual, evangelical, and redeeming. To that end the conference, now convening, is called.

During the sessions of the Five Years Meeting in 1945, the Western Yearly Meeting delegation suggested more frequent meetings of the Five Years Meeting—perhaps every two or three years. The Five Years Meeting approved a minute of sympathy with the concern but did not see an immediate way of making the change.

Instead, they encouraged the Executive Committee to plan a conference midway between the sessions of 1945 and 1950. April of 1948 is the specific time which they determined. That time is now here and the annual Board and Committee meetings are being held as well as seven inclusive meetings: the fellowship meeting on Thursday evening; the program of music with the Wilmington College choir on Friday evening; three conference sessions on Saturday; a meeting for worship on Sunday morning; and a concluding conference session on Sunday afternoon.

This cannot be a "little Five Years Meeting" since no plans for representation and pooling of expenses were set up in the 1945 sessions. It is, therefore, a "Five Years Meeting Workers' Conference" in character, but it is hoped that we shall go deeper than action—down into the springs of action, and find the moving power of Pentecost by which all of our work can be carried on.

The conference sessions are built upon spiritual lines. They must arise from prayer-stirred souls. We must face together the responsibility which the Five Years Meeting of Friends has for an evangelical gospel of the redemptive love of Christ to our communities and our world.

This message is first of all an inner experience before it becomes a world program. As William Penn

expressed it, we must be changed men before we change others. It is a time for a new deepening of spirit, a fresh invasion of the divine, a new concept of what our service as a Five Years Meeting really is, and a consequent rising of all our forces to meet the opportunities God has placed before us.

New Level for Missions

NO longer can we relegate missions to a department of the church. It is the church in outreach. No longer can we say "home" and "foreign" with the same concept which we once used. Whether in America, Africa, Palestine or elsewhere, *the Church is the Church*, and it stands as the chief body of health and sanity in a confused and sick world. Much is wrong with the church—it is made up of human beings, but it surpasses every other body of men in its depth and solid impact on society. As other institutions crumbled we have seen the visible church waver, but none-the-less maintain her foothold.

The American Friends Board of Missions is the Five Years Meeting in outreach. In fact, the Five Years Meeting of Friends in America is no longer "in America," but *in the world*. At our sessions in 1950 we must face the question of changing our title to fit the facts. The reason this has become true is the work of more than fifty years of missionary effort whereby Yearly Meetings have been established in Cuba, Jamaica, East Africa and elsewhere. One-fourth of our membership is now outside the United States.

It is now time for a new level in our outreach. Elsewhere in this issue are presented the plans of our Board of Missions, looking toward the future. Within the total plans of Protestant missionary forces we, too, are taking the tide. Missions must never be quite the same again; they must be fulfilled by a new level of concept and action.

More than we have known, the church in outreach—commonly called "missions"—has been an outpost on the frontiers of peace. Doubtless examples of failure can be reported, failure both in ideology and in action, but world peace turns on these churches as on great pivots, in many nations.

Shall we not gather our minds and our spirits for a new undergirding of the church in the world. Where it is weak we must make it strong, where it has failed to find and exemplify fully the mind of Christ, we must, by our own surrender to his will, lift it to a

new level. There is now a tide in the affairs of men, we must take it at the flood.

The Church can also be emphasized in terms of its educational and social action areas of work, but just

here let us see the Church *as the Church*. As in Christ there is no East or West so in his church there is no American, German, Japanese, or British church. There is only the *Christian Church* in the world.

E. T. E.

Imprints on Japanese Education

By Luanna J. Bowles

THIS afternoon about four o'clock the Japanese hostess for our Education Division, who greets all callers, finds out what they have in mind or whom they wish to see, handed me a slip of paper with Kikuye Kurama's name on it. The Kurama family have long been active members of the Tokyo Friends Meeting and she was a year at Pendle Hill. She is one of the younger Friends who spurred on the reorganization of the Friends Meeting in Tokyo soon after the close of the war, and later she helped in the re-formation of the Japan Friends Yearly Meeting, with subordinate Meetings at Osaka, Tokyo, and Mito.

Several months ago, when members of the Ministry of Education were appointing a committee of educational officials and teachers to plan part of a guidance program, the list of names they recommended were conspicuously all men.

"How about including some good women?", I asked hopefully.

The Ministry staff member looked a bit bewildered and somewhat at a loss as to the next correct step.

"Do you know any?", he asked.

I told him about Miss Kurama, a teacher of English in the Tokyo Sixth Girls' High School. They asked her to serve on the special task in hand and she carried it out to their satisfaction.

Later, when I saw her at meeting one Sunday morning at 14 Mita Dai Machi, she said, "The Ministry of Education has requested my principal to release me two days each week from teaching English to serve in their upper secondary school section. I already have a full-time job that I like. What do you think I should do?"

It is only since the end of the war that the Ministry of Education has been inviting women to join their staffs for positions of importance. Necessary as is the teaching of English, it seems more necessary at this time for Japanese women with Miss Kurama's experience and ability and philosophy of life to be connected with national, policy-making, educational bodies, and so I was pleased the next Friday afternoon when she came to the weekly meeting we have jointly with the chiefs of the two up-

This writer is now in Japan on an educational mission. Readers will enjoy her first-hand report.

per and lower secondary education sections of the Ministry. At these meetings, all sorts of problems and plans connected with establishing a democratic secondary school system in Japan are threshed over and out. Both we and the Ministry members often turn to Miss Kurama, with her understanding of the two languages and cultures, to help us arrive at a common basis for action. She thinks and acts independently, and the respect accorded her by these Japanese men of social importance is wonderful to experience.

Now she is working on a Ministry-appointed committee of teachers who are preparing a handbook on in-service training of teachers. In this time of frightening shortage of materials from which teachers may learn democratic ways of teaching, this handbook will be seized upon eagerly by most of the three hundred thousand secondary school teachers of Japan.

Today, Miss Kurama wanted suggestions for the reference list of study materials to be included in the handbook. My first feeling was one of helplessness. There are not many books in Japanese that will help teachers understand democratic relationships between people, and there are not many written in English within reach of those teachers who can read them. Then I remembered that the United States Army had approved the distribution to Japanese of surplus quantities of these paper-bound books known as *Education Manuals*, prepared by outstanding educators for use in enlisted men's schools.

Sure enough, we found that sets had been sent to every normal school in Japan, and among the titles were six, appropriate for secondary teachers. To these six will be added a fairly recent Japanese book on adolescent psychology and a few others in Japanese. At least within prefectural reach, teachers will have access to in-service training materials beside the new handbook, much of it based on recent educational research in the United States. In Ja-

pan, educational research stopped in the middle thirties as the war zeal drained money and time, and it is only now getting under way again. Our hearts were warmed as we looked at copies of these humble, gray, paper-bound manuals which will be longingly and eagerly sought by book-destitute, hard-working teachers.

Miss Kurama is not alone in turning her Japanese Friendly way of life onto organization of Japan's new educational program. There is Ryumei Yamano, who is educational adviser to the Military Government Education Team at Mito. He was also at Pendle Hill a year, and has visited in Friends' communities through the Middle-west. Since that time he has been teaching English at the Mito Boys' Middle School, from which he is now on leave. Most members of the Friends Mission in Japan worked at one time or another in Mito and other places in Ibaraki Prefecture.

One day last fall, when we went to Tsuchuria to visit schools in connection with the new, part-time upper secondary program, we were delighted to see Mr. Yamano drive up about noon to have lunch with us and other teachers in one of the large school rooms. We passed around our sandwiches, canned shoestring potatoes, candy, and nuts and shared in turn, their rice, boiled chestnuts, and persimmons grown on the school farm; all the while hearing about the adult education program of the school we had visited in the morning which had a large English sign in front identifying it as the "Citizens' Mansion." This school had just received a letter from the Ibaraki Prefectural Governor, commending the staff for their contribution to community life.

Again this winter in Tokyo, at a regional conference on establishing the new, upper-secondary school next April, the cold auditorium seemed less chilly when I spied Mr. Yamano sitting with the Ibaraki delegation halfway down the aisle. The military government official, under whom he works, has expressed sincere appreciation for the contribution Mr. Yamano is making in reorganizing the schools of that prefecture.

Another Friend, older and more widely experienced, who is in an educational, policy-making position, is Setsuzo Sawada. Every Thursday, he meets on the steering committee of the Japanese Education Reform Council—a body appointed by the Cabinet to formulate democratic policy for the new education program—and on every Friday he functions as a member of the Council. They advise the Ministry of Education and our Education Division on Japanese education ways which need to be different.

Mr. Sawada is chairman of the board of trustees of the Friends School in Tokyo. His wide international experience in the Japanese embassies of the United States, France, China, and Brazil makes him an especially valuable policy-maker for Japanese education in this time of confusion.

A fourth Friend who is helping shape educational policy is Iwao Ayusawa, executive director of the new Central Labor Relations Board and president of a labor college in Chiba Prefecture. For many years he was in Switzerland with the International Labor Office. When the vigorous Japan Teachers Union is carried by its youthful wings over into disputed territory, Dr. Ayusawa's leadership abilities have full scope for hewing out education policy. In a less turbulent atmosphere, he serves on the trustee board of Friends School, with Mr. Sawada and Dr. Tatsunosuke Ueda, professor of economics at Tokyo's famed Commercial University. Dr. Ueda was active in the formation of the postwar Friends Yearly Meeting.

Although not directly connected with the reconstruction of Japanese public education, Mrs. Toki Tomiyama, principal of the Friends School, continues to guide the school in fundamental democratic ways, as she has done throughout the twenty or so years of her connection with it. Even in the restricting war years, this school, as well as some other private schools, succeeded in maintaining much of the liberating spirit for which it was founded. Housed in a half-bombed, former industrial building with a new crumbling concrete floor and much window glass missing has not dampened the spirit although many a rain has dampened the pupils and teachers in it.

These Japanese-Quaker education policy-makers are well acquainted with Friends in the United States, and with the strength and weakness of our living expressions of democracy. They understand the feudalistic links that still hold Japan in bondage and the long road ahead to a freer democratic society. They know that the new school system will come only after slow and painful growth, that it cannot fully be

realized until the new ideals have become the life of the people. These Japanese Friends are messengers between the older Japanese culture and the hoped for new, between ideologies of the Orient and the Occident.

STUDENT SUMMER SERVICE

The projects listed below are open to persons over eighteen years of age who are willing to volunteer from six to eight weeks of their summer. Qualifications for volunteers include: a positive desire to share Christian faith and experience; devotion to Friends' principles; favorable attitude toward the work and interests of the Five Years Meeting; a desire to serve other people; a willingness to do physical and mental work. Members of the Society of Friends, especially those in the Five Years Meeting, will be given first consideration among applicants. Past experience should include active participation in church activities. Experience, training and skills in work camps, intervisitation, Daily Vacation Bible School teaching, and community service are desirable, but not essential.

PROJECTS

I. WORK CAMP at Victoria, Tamaulipas, Mexico.

Project: Attend Mexican Young Friends Camp. Former Friends' school now being converted into a student hostel will furnish the work project. Five volunteers needed and a director. Would like to have one married couple. Prefer two women and three men.

Dates: June 29 through July 31 (or longer).

Expense: Cost is \$150 per person, including training and travel.

II. CARAVAN in New England Yearly Meeting.

Project: A spiritual ministry of intervisitation and interpretation of Friends' work and service to a group of Friends' Meetings. Will include interpretation of such specific interests of Friends as missions, peace and service, public morals, and Friends' literature. Help in work with children and youth.

Dates: June 29 through July 31.

Cost: \$100 per person to cover travel and training.

III. DAILY VACATION BIBLE SCHOOLS.

Project: Teaching in and/or directing Daily Vacation Bible Schools in Friends' communities. A direct service to children and young people.

Locations: (Will depend on number of applicants)

Dates: Will be adjusted according to length of schools. Two to four weeks. General period June 29-July 31.

IV. POLITICAL EDUCATION SEMINAR for high school young people.

Date: Three days early in June. Exact time to be announced.

Place: Washington, D. C.

Cost: Approximately \$12.70 plus travel.

Theme: Christian Witness by Political Action.

Program: worship; lecture; discussions; meet with Government officials; what to do at home; sight-seeing.

Arrangements: Sleeping accommodations will be planned by Student Summer Service. Will help arrange transportation if any cars can go. Adult leaders and sponsors will be with the group.

Number of people: Up to thirty-five.

FINANCIAL ARRANGEMENTS

Volunteers should have their own financial support if at all possible. It is hoped that Friends Meetings will consider volunteer service an important part of their own youth work and select young people from their membership to participate in these projects. The Meeting should then help to provide the necessary funds. Interested individuals who are willing to provide money for young people in volunteer work are urged to give it either direct to some young person or to Student Summer Service. Those desiring to enter summer projects, but who do not have personal financial backing, are urged to apply anyway. Some scholarship aid will be available. Those who could furnish a car can reduce the cost of travel.

COACHING CONFERENCE

Each of the projects except the Seminar requires a period of training. A coaching conference for all volunteers will be held at Quaker Hill, Richmond, Indiana, June 21 through 26, under the direction of the Student Summer Service Committee.

APPLY NOW

Write for application blanks. We desire to complete registration by end of April. In your first communication, state which type of project interests you most. Please inform us if you could furnish a car.

STUDENT SUMMER SERVICE,
101 South 8th Street,
Richmond, Indiana.

A small body like the Society of Friends, which has with almost dramatic suddenness broken down its social barriers and mingled with the world after a century of aloofness, must have very clear convictions if it is not to lose its identity.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

The Christian Witness

By T. Canby Jones

LOOK about you at the things you have learned in the intellectual or scientific world. Did you learn them by direct intuition? Or rather did you not learn them through books. The author approached the problem and digested it for you so that you might understand it. Or in the classroom itself, how much direct intuitive knowledge did you gain there? Was it not the teacher who interpreted truth and the nature of God's universe to you and made it possible for you to grasp its meaning? So it is with Christ and the spiritual world. The meaning of longsuffering, patience, truth, mercy, forgiveness, peace is colored and given form and meaning through the earthly and present existence of Christ.

OUR TEACHER

How many people are seeking diligently to do the will of God and yet cannot see the simple truth that the perfect will of God was done by Christ, and that it is he who can bring peace and spiritual fulfilment.

I feel that true Christianity keeps a harmonious balance between its realization that the historic Christ of Galilee died for the sins of all men and the realization that unless men know the significance of his life, death, and resurrection for them in this present time, his death was in vain. We must die to self and to self will. We must find his saving power now in our lives. We must commit ourselves completely to him and his service. Thus we shall fulfil God's purpose in sending Him to earth. The church is always in danger of emphasizing one of these aspects of the life and death of Christ more than the other. In the time of Fox, the churches emphasized to the exclusion of all else the historic fact of Calvary; but now liberal-minded men too often see no relationship between that of God in men and Jesus' death on the Cross.

One of the most thrilling things about a new birth of those who are utterly committed to following Christ is the united witness which they can make together. It is commonly thought today that every person has the right to his own opinions, beliefs, and practices and that the united witness of a group in matters of belief and heartfelt religious conviction is impossible. The most poignant illustration that I have is the general attitude of Friends toward the peace testimony. The conception of a group testimony has almost died out. If a person happens to be a pacifist—that is quite acceptable: but

This article concludes the series of two by T. Canby Jones. He is traveling among Friends under concern and with Peace Section of the American Friends Service Committee. He sees peace as a central spiritual experience.

it does not occur to Friends that his witness and testimony may be the true one and, if it is the true one, it is binding upon all those who profess to be Christians.

If you read over the first chapters of Acts, you will be thrilled again to realize that the friends of God gathered with Peter and the disciples were of one heart and of one soul. To me this means that they loved one another in the common knowledge of God; the truth revealed in Christ. Certainly they all believed alike in the fundamentals of their religious faith. It is possible for men to be so melted together that they find the unifying love of God has made them one.

As we consider this new and glorious fellowship attacking the sins and evils and unbeliefs of our day, we must think of it in terms of a group who collectively know the truth and that the truth has set them free as a group. It is one of the great strengths of the revival method of evangelism—that it is a group experience. When a person goes forward to the altar, he does not do it as an isolated individual. He has a deep consciousness that he becomes a member of a group, of an ongoing movement. If our longing for a rebirth of the church today goes deep, it surely must include the desire for a group movement with a united witness in which the individual checks his leadings by the judgment and wisdom of the group which collectively seeks God's will.

The primary task which faces the new church is not one so much of deeds, of service and mercy, as much as they are needed. It is one of restoring faith. It is upon us to proclaim the true nature of man and of God; to witness to the saving power of Christ; to stand true to the moral law and bring to birth in men's hearts the hope of glory.

This means a strong ministry. If our lives and hearts have been overturned and redirected by the truly world-shaking power of Christ, we shall spend much of our time in talking with others about this glorious discovery; in traveling to churches and groups, in writing articles for magazines, in telling of God, the real source of power in

the universe. We shall bring men to the only true source of life. Of course, we shall continue our deeds of mercy; but we shall do it from a new motivation, from the love of Christ; and we shall long for the opportunity to teach men the secret of inward peace.

There is a clear call also for men to be Christian statesmen. We need men in the Government at Washington and in all the governments of the world whose allegiance will be to Christ and his truth, and who will stand up for the truth upon the earth in the halls of government. It must be our role to visit the rulers of the world to call them to account for policies such as: "You have to be stronger than anyone else to keep them from attacking you." In love and compassion we must point out the results of a nation's refusal to obey the perfect law of love.

THE CONSEQUENCES

Need I emphasize that this dedication to truth means the adoption of the method of the Cross in all our relationships with other men? Our pacifism must be no heady intellectual philosophy. It can only be a simple trust in Christ who was the Founder of this way of suffering love.

It means also that we must give up that tremendous stronghold of human pride—racial discrimination. As surely as God created all men, as clearly as Christ came to save all men, so surely must our love go far deeper than any considerations of nationality, race, or class. It means that many will be called to attack actively racial segregation where it is found among us.

It means great financial sacrifice. It means that our vocations, indeed the very conduct of our business, must be determined from day to day in the light of God's Spirit. If our investment of certain funds will mean personal profit at the expense of anyone else, we have no choice but to refrain from investing. If God calls us to a task, we must gladly take it, without doubting as to whether we can make the grade financially. I think all of us see the falsity of the American servitude to the god of success; and yet how many of us have done anything actively to build a new and better way?

The words of Kenneth Boulding sum up beautifully what I have been trying to say. Read them again on the cover page of THE AMERICAN FRIEND, April 1. May the God of peace grant that we may be such a band of men and women through Jesus Christ our Lord.

Friendly Fiesta in Mexico

By May M. Jones

Mexican Friends have recently observed their seventy-fifth anniversary. Sylvester and May Jones represented American Friends at the diamond jubilee.

DUE to the overwhelming domination of Mexican life by the Spanish type of Catholicism, Protestantism even yet has only a precarious hold on life and thought in Mexico. No religion other than Catholicism was permitted to enter until about 1857. Although three evangelical churches celebrated their diamond anniversaries near the same time last fall — Presbyterians, Congregationalists and Friends—actually the Friends were the first to enter Mexico.

HOW IT STARTED

In 1871, under the auspices of the Friends Foreign Missionary Association of Western Yearly Meeting, Samuel Purdie and his wife crossed the border to Matamoros, just across from Brownville, intending to proceed further, but a revolution which broke out caused them to remain near the border for a time.

Samuel Purdie, convinced in his own heart that his life work was to be spent in Spanish-speaking countries, began to study Spanish and had even chosen the name of the paper he hoped to establish some day, *El Ramo de Olivo* (*The Olive Branch*). This dream became a reality in 1872, when New York Friends provided him with a printing press and type with which he printed the first edition.

Soon a school for girls, Hussey Institute, taught by capable Friends' teachers from the States, was flourishing in Matamoros, and a network of Friends Monthly Meetings and small schools reached from Matamoros on the north to Victoria, the capital of the state of Tamaulipas, and Mante and Xicotencatl on the south. In due time, Friends' headquarters were transferred to Victoria, and a girls' and boys' school were established there, Penn Institute and Jaurez Institute, each with a fine corps of teachers from the States.

A second main center of Friends' work was soon opened by Western Yearly Meeting in the state of San Luis Potosi, at Matehuala, across on the western side of the central range of mountains, which to this day is not crossed by any highway, so that these two fields developed independently with little mutual contact. In due time, there were Monthly Meetings, schools and medical work in this region also.

Then came the revolution of 1910,

when missionaries were forced to return to the States for a time. The greatest blow of all came in 1917, when finally the new Constitution was proclaimed. In a desperate effort to break the political power of the Catholic church, which on account of its great wealth virtually controlled the civil state, church and state were separated and all church buildings, including churches and schools, were nationalized and all foreigners forbidden to officiate as ministers or teachers. This was because most priests were from Spain. Protestants were of necessity included in this ruling, for the sake of fairness.

After serious deliberation and consultation, it was recognized by all concerned that it was useless to resist. The native teachers and workers trained by the missionaries, devoted and earnest though they were, were ill-prepared for full responsibility, but they must take over and carry on as best they could. They were few in number, and inexperienced. Violence broke out on all sides, even before some of the missionaries could leave the country—this time not to return. Friends in Mexico were definitely on their own.

The response was not enthusiastic when Francisco Estrello, chairman of the Central Executive Committee which functions in place of a Yearly Meeting, and secretary of Christian Education, proposed that the seventy-fifth anniversary of the Friends' work in Mexico be observed as a diamond anniversary, to be held in the city of Victoria, November 10-17, 1947. Too many of the members could remember when there was a large Friends Meeting at Matamoros, with a girls' school. They remembered Samuel Purdie's printing establishment, his "*El Ramo de Olivo*" and text books for the schools. An anniversary observance would bring sad memories of decline in the work.

The anniversary was finally planned and Francisco Estrello printed a special diamond anniversary number of *The Mexican Friend*, with photographs and historical sketches. The program committee set to work on details of speakers; the women's societies got busy on the program for women's night; the young people began to practice special music, and planned a picnic at the river; the best cooks offered to make the tamales for the "fellowship supper," papers were written; guest rooms were gotten ready for the fraternal celebrities from other churches and for delegates from near-by Friends Meetings. So when we arrived everything was in readiness and the week's program was

ably carried out to the satisfaction and edification of all.

Public meetings were held each evening, when the church was filled to hear the two addresses by guest speakers, among which were the following: "Message from the American Board of Missions," Sylvester Jones; "The Contribution to Religion by Friends in Mexico," Eucario Sein; "The Literary Contribution of Friends in Mexico," Professor Genaro Ruiz; Messages from the Bible Society in Mexico, and an address on "Friends and Education in Mexico." One evening was given over to the women's societies, that presented an interesting program. Each evening was enlivened by special musical numbers.

LIFE WAS RENEWED

Sunday was a busy day, with an early morning special service at the grave of Fortunato Castillo; Sunday School; Christian Endeavor; picture taking behind the church; a committee meeting; F. O. R. meeting; and the closing consecration evening meeting which was the climax of the week. Medals and certificates were given as loving tributes to faithful workers for years of devoted service. Then Eucario Sein led us in a service of consecration; turning our minds from the past to the future; urging us to go forward into the next seventy-five years of service with the resolve to make them more fruitful than the past, with the help of our Master.

This was brought to the level of action when, at the conclusion of the Meeting, a special, called meeting of the members at Victoria was announced. To the assembled membership, Doroteo Alaniz, pastor of the Meeting, and his wife, stated that though they had previously decided to present their resignation, they now felt they would be willing to remain as helpers in the Meeting, if the Meeting were willing to lend more active moral and financial support. To this Friends heartily agreed—the young people present giving their assent also.

The Central Executive Committee also made plans for expansion during the coming year—especially to secure funds for the new meetinghouse in Monterrey, to which city Friends are moving for business opportunities opening there. They also plan to promote the study of Rufus Jones' book *The Faith and Practice of the Quakers*, recently translated into Spanish by Francisco Estrello; and to increase the number of students in the student hostel. With these and other plans for increased activity along Friendly lines, the diamond anniversary closed on a note of faith and hope for the future of Friends' work in Mexico during its second seventy-five years.

INTERDENOMINATION

Churches of Am

"We Must Move Forward"

The foreign mission work of the churches has come to the parting of the ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly to the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs—agencies and forces that will not touch the deep spirit of life and satisfy the moral and spiritual longings of the people.

It was said recently that the foreign mission agencies have about ten years to justify their place as a great redeeming and reconstructive agency in the life of the world. It is unimportant whether it is ten years or twenty-five years; that is in God's hands. But part of the future is within our own choice and that choice is whether or not we are able in understanding, in intelligence, in courage, in conviction, in vision, and in the ability to translate that vision into action; whether or not we are adequate to be used as God's instruments in this day in which the world is clamoring for something it does not now see and does not yet hold within its grasp.

Our major concern now in foreign missions is not to consider methods of deploying our present resources more effectively but to turn our attention to ways and means by which we can greatly enlarge our resources. That is the challenge that the present situation puts before us. The situation in the world today demands that the Church take a new look at its task overseas and do something comparable to meet it. We are never going to meet our present responsibilities by our present ad hoc procedures. They are going to be met by putting a new program before the people and giving them a chance to respond.

What is the basis for an advance? First of all, the need of the world itself. With the greatly increased facilities for destruction, the vastly superior ways of bringing the people of the world together for good or evil, and the trend of the leaders of the first-rate governments of the world to rely on force and then use it, we are facing the possibility of the suicide of humanity.

There are many people in America who have a fear that we shall fail to undertake something big in the face of the world's present chaos and desperation. They fear that the world will be made over only on the surface. They fear that many forces will try to eliminate poverty and illiteracy, only to have riches not used for the common good, only to have new literates reading salacious, derogatory literature with nothing else in hand. Yes, there will be attempts to cure the surface ills of the world, but it remains for the Christian Church to see to it that the deeper needs of men are met. Nobody else is going to do that.

Second, America is ready for such a program and desires us to speak; indeed, is urging us to speak. There are a good many reasons for this. One of them is that war has enlarged the horizons of American vision and interest. Even today, though the forces of isolationism are still pecking away, there is still enough increased world concern for us to build upon in a large way if we will. America is ready for this challenge.

The mission boards of North America have analyzed their needs in America, Europe, Asia and Africa in order to let the Christian Church feel its responsibility in the face of the present urgency.

Our Friends' fields in Africa, Cuba, Jamaica, Mexico, and Palestine greatly need our increased love and devotion.

MISSIONARY ADVANCE

ent United Front

Four Great Conferences

FOR ADMINISTRATORS

On March 3-5 the administrative officials of the mission boards of the United States and Canada met at Buck Hill Falls, Pennsylvania, to report, plan, interpret, and organize this advance. Three secretaries from the Friends mission board office were present.

FOR BOARD MEMBERS

On June 1-3, 1948, a consultation of the members of the mission boards of the North American churches will be held at the Deshler-Wallick Hotel at Columbus, Ohio. The objective will be to so acquaint the board members in attendance with the program of advance that they may have an intelligent understanding of it, sympathy with it, and a determination to make it succeed in their respective communities.

The American Friends Board of Missions will be allowed seven representatives.

FOR MISSIONARY LEADERS

On October 6-8, 1948, a mass meeting of missionary leaders and lay men and women will be held at the Convention Hall, Columbus, Ohio. Since the maximum seating capacity of this hall is only 3,600, attendance will be limited to regularly appointed delegates of the sixty-six participating denominations. World-known Christian leaders are being scheduled as speakers.

SIMULTANEOUS CONFERENCES FOR THE PUBLIC

From October 19, to November 19, 1948, simultaneous denominational regional meetings of two days each will be held in thirty-two of the leading cities of the United States. Each participating denomination will be responsible for its own missionary conference. Local committees in each city will plan the Interdenominational Rally for the night meetings. Specialists in their respective fields of work will be available for these conferences.

Some of these cities where there are Friends Meetings are: Boston, Washington, Cleveland, Indianapolis, Detroit, Chicago, Minneapolis, Des Moines, Denver, Los Angeles, Oklahoma City.

THE WOMAN'S MISSIONARY UNION CONFERENCE

Poughkeepsie, New York, May 1-5

Under the theme, "Committed Unto Us," the *Woman's Missionary Union* convenes at Poughkeepsie, New York, shortly after the annual meetings to be held in Richmond, April 19-26.

Saturday: Under the presidency of Helen E. Walker of California Yearly Meeting, various Committees have long been at work planning for five stimulating days and for the few hundred women who will attend from coast to coast. Worship and good music will characterize all sessions.

After introductions and opening business items on the first day, David E. Henley will speak on "Committed unto us—the Ministry of Reconciliation." He will be followed with an address by Hilda Yatsing Yen of the United Nations as the first day is concluded.

Sunday: James A. Coney will bring the conference sermon on Sunday morning. Messages from missionaries, Alta Hoyt, Esther Wellons, Violet Linton, Charlotte Scott, and Susie Meek Frazier will be followed by an address by Mildred E. White, recently from the Palestine field, on "Our Bases of Good Will." Hiram Hilty of Jamaica will speak at the tea which will honor missionaries. The evening meeting will be addressed by Dr. Jesse R. Wilson, Baptist missionary leader and prominent in inter-church missionary history and activities. He will speak on "The Christian Witness in a Revolutionary World."

Monday: The Monday morning meeting will be characterized by department reports after which Westine Shufelt and Paul Pitts will speak on "Our Indian Friends." Paul Pitts is an Indian.

The afternoon will be given to "workshops" on the departments of work and with stewardship being featured, both in the afternoon and evening. In the evening meeting, Perry Hayden of Ohio Yearly Meeting will give pictures and

an address on stewardship. His pictures present "Dynamic Kernels"—the experiment which he conducted and which became widely known.

Tuesday: As in other sessions some of the Yearly Meeting presidents will speak, after which the by-laws will be considered and the revision committee will report. Errol T. Elliott will then speak on "Building the Church."

The afternoon will be given to visiting prominent places in the area. In the evening session, Harold Walker will speak and show moving pictures of the Alaskan field. Merle L. Davis will also speak and show moving pictures on Palestine.

Wednesday: The morning will be given to business and to reports by departments. The *Missionary Advocate* will be a feature of the morning. There will also be a panel discussion on finances.

In the afternoons Mrs. M. M. Dozier, vice-president of United Council of Church Women, will speak on "Committed unto us—Unity."

In the evening at 6:30, a banquet and program will be held in Christ's Episcopal Church. Elizabeth Hazard will speak on "Status of Women in the Church," and a ceremonial for leaders will be presented. With this occasion the conference closes.

For the full program, address Poughkeepsie Friends Meeting, Hooker Avenue, Poughkeepsie, New York.

VETERAN SOCIAL WORKER REFUSES TO PAY TAXES FOR WAR

Stating that modern weapons have now reduced war to a "final criminal absurdity," Caroline Urie, Quaker and veteran social worker, publicly declared her refusal to pay the 34.6 per cent of her income tax which, according to Government figures, would be allocated to military expenses. In her statement to President Truman and to the United States Collector of Internal Revenue, Mrs. Urie stated her intention

to give the withheld 34.6 per cent to four non-profit agencies including the American Friends Service Committee and the Fellowship of Reconciliation, which are engaged in practical efforts to remove some of the causes of war.

Citing the precedent created by the United States Government in executing German war criminals who, in obedience to their own government, committed crimes against humanity, Mrs. Urie stated that "obedience to governmental authority cannot be unlimited." Suggesting that the Government set up a separate fund allocated to purely constructive civilian services, Mrs. Urie indicated her willingness to pay her full tax into such a fund.

"As a Christian," Mrs. Urie said, "I must henceforth refuse to contribute, in any way I can avoid, toward maintaining the institution of war."

Caroline Urie, who is the daughter of the late William Dudley Foulke of Richmond, Indiana, now resides at 128 Walnut Street, Yellow Springs, Ohio.

WHERE ALCOHOLISM STARTS

By H. MILLARD JONES

According to a recent study of Dr. E. M. Jellinek, director of the Yale University School of Alcohol Studies, two-thirds of the alcoholics in the United States began drinking habits during their high school years. It is also pointed out that one-third of them were showing signs of alcoholism by the time they were of college age.

This would indicate to us something of the beginning of the practice that leads to alcoholism. Now another thing that we want to keep in mind, also based on a study by Dr. Jellinek, published in the *Yale Quarterly Journal of Studies on Alcohol* in the issue of June, 1947, is an article entitled *Trends, Alcoholism and Alcohol Consumption*. We quote the following paragraph:

"It is seen that the five states with anti-repeal majority had the lowest alcoholism rates eleven years after the Referendum. States with thirty-five per

TECHNIQUE

The gift of calm serenity
Is very hard to find:
For nagging doubts and tangled thoughts
Infest the troubled mind.

When courting this elusive lass
You'll find her hard to woo—
But often when you try the least,
Then she will come to you.

HELEN A. HIGGINS

HOPE

Hope is a slender maiden
Lost on a dark night,
Who, in trembling confidence, looks up
Until the scudding black clouds
Bare the north star;
And then, by its heartening light,
Alters her course
In the direction of home.

MARY B. STEVENSON

cent to forty-nine per cent anti-repeal votes showed the next lowest alcoholism rate, but even the lowest rate among these states is above the highest rate of the five preceding states. States with twenty-five per cent to thirty-five per cent anti-repeal votes have considerably higher alcoholism rates, and the highest rates are found among the states with anti-repeal votes ranging from eleven per cent to twenty-four per cent."

Dr. Jellinek goes on to point out, "It is also evident that dry votes in general do not mean wet drinking, but are to be accepted as evidence of dry sentiment. The indications are that in these matters education may be more effective than legislation."

In a footnote in the same article, Dr. Jellinek claims, "The consistency of lower rates of alcoholism in states with a high index of dry sentiment, and high proportions of population under local prohibition suggest, as noted above, that the amount of bootlegging is not as great as has been generally assumed."

These statements bring us to a realization of a two-fold task in meeting the problem of alcoholism in America.

First—that of education, where we get to the young people of high school age and bring to them a realization of the dangers of indulging in alcohol in any form. We must somehow build up a barrier for protection for these young people. As indicated by the above statements, two-thirds of the alcoholics in America began drinking during high school years. The high school period seems to be the breeding spot, or danger period, so far as alcoholism is concerned. Then is the time to get at the problem.

Furthermore, a second thing that is evident in these statements from Dr. Jellinek, is that restrictive legislation and the building up of sentiment in opposition to the liquor traffic is important in combating the alcohol habit, or alcoholism. As is indicated by Dr. Jellinek's study, those states that voted "dry," or at least voted with strong votes in opposition to the repeal of the Eighteenth Amendment, showed a low alcoholism rate. This is significant. It means that those states whose populations are dry; those states whose people believe in the outlawing of the liquor trade, show a correspondingly low rate of alcoholism among them.

Here is another one of the indications that the liquor trade itself is a direct contributory factor to the high rate of alcoholism in America, and that one of the ways to solve the problem of alcoholism is to drastically reduce the consumption of beverage alcohol in the nation.

AS THE BOOKS CLOSE

We are now in the process of closing the Five Years Meeting books for the year. When this process is complete and the auditors have checked our work we shall publish the official and final figures. Meantime you want to know about how much of the United Service Budget has been raised. As we go to press that figure appears to be \$90,878.06. The next issue of THE AMERICAN FRIEND will contain the completed figures in detail. Watch for it, April 29!

Our new fiscal year has already begun so, if you have funds on hand for United Service Budget, please forward them now. It will help us considerably in determining our new budget when the boards and committees meet, April 19-26!

NEW ATTACK ON U. M. T.

Three things the Friends Committee on National Legislation recommends now!

(1) **LETTERS**—Many members of Congress are awaiting the *immediate reaction* from the country before they commit themselves on UMT and Selective Service.

Will you not only write, yourself, but get others to do the same? Write to:

Senators Arthur H. Vandenberg and Alben W. Barkley; Speaker Joseph W. Martin, Jr., and Representative John W. McCormack.

Urge them to oppose UMT and Selective Service. Ask them in your own words not to be swept off their feet by war hysteria. Encourage them to resist the present trend toward war.

Members of the Steering Committees and of the House Rules Committee are very important also. And we take for granted that you are writing your own Congressman and Senators.

It would be particularly helpful if you could encourage business men and others to write on their own letterhead to these and other members of Congress *now*.

(2) **HEARINGS**—The F.C.N.L. appeared before the Senate Armed Services Committee in hearings on UMT on Tuesday, March 30. Henry J. Cadbury spoke for the Committee.

(3) **DELEGATIONS**—Can you organize representative delegations to come to Washington during the hearings or during the two weeks following to see both Senators and as many Representatives as possible from your respective states?

RAYMOND WILSON

"HONORABLE TREATY SCRAP OF PAPER?"

The present plight of the Navajo Indians of New Mexico and Arizona is the result of eighty years of national neglect to fulfill solemn treaty promises to furnish education for Navajo children. Had we made good our promise of the treaty of 1868 to furnish schools for the Navajos there would not be this concentration of 60,000 in an area that will support only 35,000. They would naturally have moved in substantial numbers and found a place in our industrial life. Or if they had been free to occupy their aboriginal land holdings and had not been crowded in on every side by acquisitive whites they would still be supporting themselves from their sheep.

Sam Ahkeah, chairman of the Navajo Tribal Council, in a November press interview said in part:

"I know a lot of families have almost nothing to eat. Just the other night there were four wagons rolled up to our place from Rock Point. They had had a poor crop this year because of the drouth, and they were asking for food—just for anything to eat. They wanted corn or wheat or any kind of food. There were whole families in each wagon. They offered to work in the cornfield to help harvest, so they could earn some corn to eat. We let them have a sack of corn all around, and some beans. I gave them that myself, but it won't last very long. All over the reservation there are people who are hungry just like that, and they will be much worse off before spring."

Asked about the need for clothing, Mr. Ahkeah said: "When I go out over the reservation, nearly all the children are barefooted. Many boys have no trousers even—they are just in their ragged shirts, without hats, no coats. And it is mighty cold now since all this snow. Lots of real old folks, they need clothes and food, too. Some families have strong young men out working, but not all of them send money home, and when they do send money, it isn't enough for all the people that depend on it.

"There are just cases and cases of young mothers whose husbands have left them with little children . . . Their husbands don't have work and can't support themselves, let alone their families, so the husbands just run away.

"There are many old people and maybe their family means all right and want to help the old ones, but just don't have any money to buy clothes or food. So many old people suffering from not having food, and cold because no warm clothes. Things are pretty bad all over."

From Indian Truth

QUAKERDOM • AT • LARGE

"Look for Look," March 30 issue. In it is "The Case Against Universal Military Training" by John Henry Martin. Share it with your neighbor.

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Des Moines, Iowa, Friends are purchasing an electric Hammond organ, to be installed in the near future. Robert E. Cope is minister of the Meeting.

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James and Ruth Vail of Philadelphia Yearly Meeting have been visiting and lecturing in South Africa. They spent a week in the East Africa Yearly Meeting, Kenya Colony, and will return about May 15.

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A letter from Leonard Kenworthy says that he spent Easter Sunday with Friends in Stavanger, Norway. He has now visited all of the Yearly Meetings in Europe. He is on the staff of U.N.E.S.C.O. in the headquarters in Paris.

* * * *

The eighteen summer institutes and work camps to be sponsored by the American Friends Service Committee for high school students is receiving wide attention. They will accommodate five hundred high school students.

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Ora W. Carrell, president of Nebraska Central College, has been elected president of the Nebraska Association of Church Colleges, for the year. This Association includes twelve church colleges of the State.

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Luanna Bowles writes from Japan that she is now engaged in demonstrating methods of teaching under the new concept of "teacher consultants," successor to the former, much-dreaded, authoritarian "inspectors."

* * * *

Neil Burn, formerly assistant in the Indianapolis Friends pastorate, is now minister of the Lafayette Avenue Friends Meeting, Brooklyn, New York, while taking advance seminary training. He came in recent years from Australia.

* * * *

Harold Carson, member of Western Yearly Meeting and director of clothing relief operations for the American Friends Service Committee in Philadelphia, will sail for Europe on April 6. He will spend much of his time in the American Zone in Germany and will study clothing relief problems and plans. He will return in September.

Presidential aspirant Henry A. Wallace will make a public address at William Penn College on April 29. This will be one of four speeches he will make during a spring tour of Iowa. Henry Wallace was a member of the board of trustees of William Penn from 1931 to 1933.

* * * *

Zoe Gulley of Newberg, Oregon, and wife of Emmett Gulley, is visiting her brothers and sisters in Iowa. She came with their son, Ross Gulley, who attended the continuation committee of the 1947 Earlham Young Friends Conference. The meeting was in Evanston, Illinois.

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It is cheering to see the life of the men's movement in the Five Years Meeting. Recently the "Men's Extension Movement" of Iowa Yearly Meeting met in Des Moines to advance their work. Other Yearly Meetings are also on the march with men's organizations.

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Howard E. Kershner has returned from South America where he has been working with the United Nations in the interest of children. He warns readers of THE AMERICAN FRIEND not to accept as authority our spelling of his name on the cover page, March 18. No "c" please!

* * * *

THE AMERICAN FRIEND asked Elizabeth Gray Vining, tutor to the Japanese royal family, to write something for these pages. She replies that her time is fully consumed with interviews and writing in Japanese interest, and "writing for American consumption must wait until I return to the United States."

* * * *

Many letters of thanks come from Europe to Friends of the Five Years Meeting for packages and other aid received through Church World Service. Presumably this means that Friends from various parts of the Five Years Meeting are working through local Church World Service programs. To all of these the letters say, "Thank You."

* * * *

Friends are active in the Boulder School of Missions, held at Boulder, Colorado, annually. This year it will be held June 20-26, in a delightful vacation spot, in the shadow of the Rocky Mountains, offering holiday and inspiration combined. For details write Ava Maris, 4128 Grove Street, Denver 11, Colorado.

Dr. Henry T. and Lucy Gillett of London Yearly Meeting sailed for home on April 6. After attending the Friends World Committee for Consultation at Earlham last summer they visited widely among Friends. They have been greatly appreciated.

* * * *

What is a ton? People who give clothing to the Service Committee often ask this question. In a large shipment of clothing and shoes for all ages, there are from two thousand to twenty-nine hundred articles in a ton. A recent shipment to Austria, weighing thirty-five tons, contained 92,619 articles of clothing, 2,119 household articles and bedding, 3,319 pairs of shoes—an average of 2,857 articles to a ton.

NEWS OF OUR MEETINGS

Gilbert McMaster, endeared to many Friends and friends of Friends in this country and in Central Europe, had conferred upon him recently an Honorary Senatorship of Freiburg University. Gilbert, now retired from the chemical profession which drew him to Germany before the First World War, threw all his services into Friends Service Committee relief activities when that war was over. His first association with Freiburg was in 1920 when he was responsible for the work connected with the care of school children in Southern Germany.

* * * *

Friends in Whittier, California, held their annual banquet of the states on February 18, with about two hundred and seventy-five persons participating. Letters from the governors of the various states were read and original state limericks were contributed by those present. The largest representation was from Indiana, closely followed by Iowa, Ohio, and California. The Friendly Folk Class of young adults held their annual dinner February 27, when Edward Everett Horton spoke. On February 26, Ruby Goodwin, noted Negro poetess, addressed the Woman's Society on "Race Relations" at a joint meeting of the sections.

* * * *

New Burlington Meeting of Wilmington Yearly Meeting, enjoyed a series of meetings from March 7-21, under the ministry of the pastor, Marion Shields. Billie and Marie Lewis of the Dayton, Ohio, Meeting worked with the children and led in group singing for the adults. Children from all churches of the com-

munity were reached. Movie films were used during the first part of the evening—one, a Cathedral film, a series of four features, based on the life of Paul was of particular interest. A substantial love offering was given voluntarily to Billie and Marie Lewis as a token of appreciation for their services. The values of visual education became evident in the use of films which was an innovation for revival services.

* * * *

Friends in Collins of New York Yearly Meeting opened their new Sunday school rooms with a simple dedication service on Sunday, March 22. The addition consists of five rooms suitable for the elementary classes of the Sunday school, which is also equipped for use by adult groups, with one room being fitted as a kitchenette for which a set of dishes was donated. The high school boys and the men of the church helped materially in erecting the building. The rough lumber was purchased two years ago at a reasonable figure. The budget has included an item for the building fund for three years which will about cover the cost of \$3,000. The growing Sunday school made this addition necessary and, even with the additional facilities, some classes will continue to meet in the parsonage.

* * * *

Friends in and about Worcester, Massachusetts, celebrated the hundredth anniversary of the founding of Worcester Monthly Meeting this past year with a three-day celebration. On Friday, a dinner was served to over one hundred persons, followed by music and the reading of the history of the Meeting. On Saturday afternoon, open house was held in the newly-opened Friends Center next door to the meetinghouse, and in the evening a cast of about thirty persons presented a pageant, under the direction of Leota Schoff, depicting the development of the Society of Friends from the days of George Fox down to modern times. Edith Ware was responsible for the costumes. The culmination was the meeting for worship on Sunday, October 26, when Alexander Purdy of Hartford Theological Seminary gave an impressive sermon. Harold E. Walker began his duties as pastor in February, succeeding Oliver M. Frazer who retired last fall. Harold Walker, pastor of the East Whittier, California, Meeting for six years, is now studying at Hartford Theological Seminary, coming to Worcester week-ends. His wife, Ethel Walker, carries on the pastoral duties during the week.

* * * *

New London Meeting, of Western Yearly Meeting, observed February as

Stewardship Month, with special stewardship sermons by the pastors, Clyde O. and Lenna Watson. Topics from the book, "Stewardship Parables of Jesus," were discussed during the prayer meetings of the month. Esther Taylor, chairman of the Stewardship Committee, made three striking posters portraying stewardship of time, talents, and the use of automobiles. During the month, eight hundred and fifty persons attended the different services, being brought in two hundred and fifty automobiles. Stewardship Month culminated in a special offering of \$150 for the United Budget on the first Sunday in March, bringing the total contribution for the United Budget during the fiscal year to \$600.

The Woman's Missionary Society has been active under the efficient leadership of the president, Violet Kenworthy. The World's Day of Prayer was observed at New London Church by the churches of the township. The Society has made five large comforts and thirty-five small ones; five boxes of clothing have been sent to the American Friends Service Committee; and the Meeting has contributed \$200 to the Service Committee.

Evangelism was stressed during the month of March. Pre-Easter services were held the week preceding Easter Sunday, and during the worship on Palm Sunday an appeal was made for personal decision. That evening, Merle Davis showed the pictures of our mission work in Africa, which emphasized our part in world-wide evangelism. The speakers for Monday, Tuesday, and Wednesday evenings were Burnie Cook, Murray Kenworthy, and Carl Darnell, respectively. A communion fellowship supper was held Thursday evening, following which the pastor led the group in a period of spiritual communion. On Friday evening seven different members spoke for five minutes each on the seven statements of Christ on the cross. This proved to be one of the most impressive services of the week.

On Easter Sunday the Bible School met amid a banked altar of beautiful flowers which were given by the classes and later taken to the sick and shut-ins. The children presented a pageant, *The Joy That is Easter*, during the Sunday School period, when a record attendance of one hundred and seventy-four was reached. "To know Christ and the power of his resurrection" was the theme of the message for the worship period. Special numbers were given by a mixed double quartet and men's quartet, and "The Holy City" was played as a trumpet solo by David Hollingsworth. These special pre-Easter services brought a spiritual uplift to many.

HORIZON

The American Bible Society reports a distribution of 9,310,439 copies of the Scriptures in one hundred and sixty-seven different languages during 1947. Calls for Scriptures in this country reached a total of 4,020,683 copies while 5,289,756 volumes were used in its work abroad. * * * *

Bishop Bromley Oxnam has urged through Christendom the appointment by denominations of representatives to draft a "Plan of Union" for American Protestantism. The visitation by E. Stanley Jones of last year was for a similar purpose. Presumably "Union" may not mean loss of denominational identities. * * * *

Young people, who are interested in a summer of hiking or cycling in America, can be greatly aided by American Youth Hostels, Inc., 145 Lexington Avenue, New York 16, N. Y. They also aid responsible young people in tours through Alaska, Canada, Mexico, and in other countries outside the American continent. * * * *

Is there a Catholic movement, separate but paralleling the Protestant movement toward a World Council of Churches? In keeping with her astute traditions, the arm of the Catholic hierarchy is being placed around various and divergent groups with a Catholic background. "Unitas" is the name of the movement as organized thus far. * * * *

James Cardinal McGuigan, Archbishop of Toronto, got unexpected aid in his request that Roman Catholics abstain from alcoholic drinks during Lent. A local tavern-keeper placed a sign on his premises reading: "During Lent no Catholic will be served. Signed, The Management, cooperating with local Roman Catholic headquarters." * * * *

Whereas Co-ops have charged the market price and then have given dividends in proportion to the trade by a customer, they are now, in England, reducing the market price. This is as much as ten per cent on several items. This was done as a response to the request of Sir Stafford Cripps stating "His Majesty's Government regards it as essential to obtain a reduction of prices and to face the consequences of this on the level of profits." * * * *

A former member of General MacArthur's Headquarters staff in Japan, Dr. Charles Iglehart, told the Senate Armed Services Committee that Universal Military Training had been the chief factor which made Japan a military state. Dr. Iglehart, who had been

engaged in educational work in Japan for thirty years prior to 1941, pointed out that military training and service combined "rigorous drilling and discipline with a careful indoctrination that produced a single type of soldier-citizen." "Military ideas," he said, were "carried into the schools" at first through a training program and later through "supervising the writing of textbooks, conducting school patriotic ceremonies, checking on student ideas and loyalty, and turning the schools into tiny police-states."

IN MEMORIAM

Charles W. Wilson, minister of Noblesville, Indiana, Meeting died Sunday evening, April 4, at the Hamilton County hospital. He had been ill for several months. Surviving him are his wife, Lillian Bray Wilson; two sons, W. Edward of Muncie, Indiana, and John Richard of Denver, Colorado; and one sister, Mrs. Flora Jerking of Danville, Indiana.

He was born near West Newton, Indiana, in 1890, and spent most of his life in the vicinity of Indianapolis. Trained as an accountant, he was for sixteen years secretary and treasurer of Butler University. He has served as minister in three Meetings of Western Yearly Meeting; Center, Second Friends, Indianapolis, and Noblesville. Blest with a cordial and sympathetic spirit as well as a business training and bearing, he won the deep respect of all who knew him. He was deeply spiritual and gifted in leadership.

His brother-in-law, John Compton, was assisted by William Cleaver and Frank Stafford in the funeral services.

CHRISTIAN EDUCATION CONFERENCE

Wilmington Yearly Meeting

The Christian Education Committee of Wilmington Yearly Meeting recently sponsored a series of conferences held on three successive Sunday afternoons—one in each of the Quarterly Meetings.

Raymond Chapman, chairman of the committee, presided at the first meeting at Wilmington, and the full-time secretaries from Richmond guided the discussions. After devotions, led by David Stanfield, James Furbay talked about Sunday School materials, which should be inspirational, practical, tolerant, experience-centered, leading students into an experience of Christ. It was felt that our Penn materials are definitely moving in the direction of these ideals.

The conference then divided into three groups: *Christian Home Life*, under the leadership of James Furbay and William Hale; a forum on *Youth*

Leadership, with Jesse Stanfield as moderator and with George Horton, Victorine McCracken, Marion Shields, Folger Hunt, and John Harvey participating; and a *Children's Demonstration Class*, taught by Lillian Shepard. After a profitable hour, the groups were called together to listen to Lillian Shepard tell of her *Ideals and Hopes for Friends*.

The Quarterly Meeting Christian Education superintendents, Eva McCoy and Marjory Hadock, presided at the other conferences, which followed the plan of the Wilmington meeting, but were guided by local leaders: Jesse Stanfield, Vesta Stanfield, John Harvey, Raymond Chapman, Ethel Fairley, and Adam Flatter. Edward and Ruby Dowsett, New Zealand Friends, spoke at the close of the meeting at Caesar's Creek.

Some one said that he received a new insight into the value of Christian education at the conference he attended; his Bible School will profit from his experience. If the one hundred and thirty-five people who received information and inspiration, during these three profitable sessions, would carry their enthusiasm back to their home Meetings, Wilmington Yearly Meeting Christian education would be re-vitalized!

Eva McCoy

ENGAGEMENTS

C. Mervin and Esther A. Palmer, formerly of Indianapolis, now of India, announce the engagement of their daughter, Caroline A. Palmer, to Jackson H. Bailey, both of whom are students at Earlham College, Richmond, Indiana.

BIRTHS

McCLELLAN—To Harold and Mary Louise Jones McClellan of Xenia, Ohio, members of New Burlington Meeting, on March 20, a daughter, Patricia Ann.

MEKEEL—To Arthur J. and Etta Albrecht Mekeel on March 21, at Oska-loosa, Iowa, a son, Michael Johannes.

MARRIAGES

BARNETT-COOK—Velma Annabelle Cook, daughter of Walter and Leah Cook of Earlham Iowa, to Rollin Bruce Barnett, son of Bruce and Florence Barnett of Linden, Iowa, at the Bear Creek meetinghouse on December 28, with Lawrence Sams, pastor, officiating.

JONES-BOND—Mary Lou Bond, daughter of Charles and Tregena Terrell Bond of Chester Meeting, to Charles Jones, son of Carl and Belle Jones of New Burlington Meeting, all of Wilmington, Ohio, Yearly Meeting, on March 25, at the Chester meetinghouse, with Marion Shields, minister.

KELLY-TAYLOR—Helen N. Taylor, daughter of Russell and Esther Taylor of New London, Indiana, to Ralph Kelly, son of James and Icy Kelly, in New London Friends Church on Feb-

ruary 25, with John Walter, pastor of Pennville Meeting, officiating.

MENDENHALL-COULTER—Martha Vyrlee Coulter, daughter of Clarence and Myrle Coulter, to Charles Hadley Mendenhall, son of Lloyd and Orpha Mendenhall, at the Bear Creek meetinghouse on February 28, after the manner of Friends, with Lawrence Sams, participating minister.

DEATHS

ANDREW—I. Ernest Andrew on January 3, at Wichita, Kansas. He was born in 1884, the son of William and Sibyl Andrew, and was united in marriage with Hulda J. Cox in 1911. He had served as overseer in University Meeting, Wichita, for a number of years and was a concerned member of that Meeting. Surviving are his wife; a daughter, Elaine; a son, Kenneth; and one grandson. Services were conducted by Charles A. Lampman, assisted by John D. Mills, at University Friends Church.

WHEELER—Ada Taft Wheeler on February 22, at St. Petersburg, Florida. She was a member of the Worcester, Massachusetts, Meeting and organist for that Meeting for seventeen years. Surviving are the husband, Forrest E. Wheeler; three daughters, Flora Barnes of Houlton, Maine, Dorothy Butler of Leicester, Massachusetts, and Barbara Sampson of Worcester, Massachusetts; her step-mother, Hattie Taft of Worcester; a brother, Millens Taft of Taunton, Massachusetts; and six grandchildren. Services were conducted by Oliver M. Frazer.

HELP BUILD A COLONY

Families with Quaker background are needed in an Iowa county seat of five or six thousand population to build up a Friends' Meeting. The church building and parsonage are free of debt but membership is small and aging. There is ample room in the community for farmers, carpenters, painters, paper hangers, shoe repairmen (experienced or inexperienced and perhaps handicapped), doctors, dentists and others. The Pastor, Roy E. Philby, has the consent of the membership and the Iowa superintendent in this project, and any interested person will receive full cooperation if they will communicate with him at 217 Keck Avenue, Aurora, Illinois.

OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary \$1,900 to \$2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

FOR RENT

A two-story modern residence, partly furnished, including electric range and refrigerator; a good cistern, new garage, good cow barn, and blue grass pasture. Located near Friends church (Western Yearly Meeting) in Westfield, Indiana. Small family preferred. Long term rent if desired. Address 202 Rosevelt Avenue, Westfield, Indiana.

OPENINGS AT PENN COLLEGE

William Penn College desires to employ a business manager who has some training and experience as an accountant. A stenographer is also desired. Teaching positions in history, economics, physical education for men, and speech, drama and radio are also open.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

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ENCYCLOPEDIA OF AMERICAN QUAKER GENEOLGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Geneology* are still available at the Friends Book and Supply House, although some of the volumes are becoming very limited in number. Don't miss your opportunity to secure a complete set of these wonderful volumes before the supply is exhausted. None of these volumes will be reprinted.

Volume I contains records of Monthly Meetings in North Carolina; volume II records Monthly Meetings in Philadelphia, Eastern Pennsylvania and two Monthly Meetings in New Jersey; volume III records the Monthly Meetings in New York City and on Long Island; volume IV and V records the Monthly Meetings in Michigan.

Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

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LOCAL MEETING DIRECTORY

- ALHAMBRA, CALIFORNIA**
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.
- ANDERSON, INDIANA**
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.
- BERKELEY, CALIFORNIA**
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).
- BROOKLYN, NEW YORK**
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.
- CAMBRIDGE, MASSACHUSETTS**
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.
- CHICAGO, ILLINOIS**
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30; Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.
Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.
57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.
- CINCINNATI, OHIO**
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.
- DENVER, COLORADO**
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.
- DES MOINES, IOWA**
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.
- DETROIT, MICHIGAN**
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.
Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.
- GREENSBORO, NORTH CAROLINA**
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.
- HARTFORD, CONNECTICUT**
Meeting for Worship, Sunday 11:00 a.m., at Harttransft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.
- HIGH POINT, NORTH CAROLINA**
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30. Cecil E. Haworth, Minister.
- INDIANAPOLIS, INDIANA**
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.
- KANSAS CITY, MISSOURI**
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.
- LONG BEACH, CALIFORNIA**
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.
- LOS ANGELES, CALIFORNIA**
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.
Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

THE AMERICAN FRIEND

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Address all correspondence having to do with the Editorial management to the Editor, AMERICAN FRIEND, Richmond, Indiana

- LYNN, MASSACHUSETTS**
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.
- MINNEAPOLIS, MINNESOTA**
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.
- MUNCIE, INDIANA**
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.
- NEWBERG, OREGON**
Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.
- NEW YORK, N. Y.**
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.
- PASADENA, CALIFORNIA**
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spittler, co-ministers.
- ROSEVILLE, CALIFORNIA**
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.
- ST. PETERSBURG, FLORIDA**
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.
- SCARSDALE, NEW YORK**
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.
- SEATTLE, WASHINGTON**
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.
- WASHINGTON, DISTRICT OF COLUMBIA**
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.
- WHITTIER, CALIFORNIA**
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

BUCK HILL BULLETIN

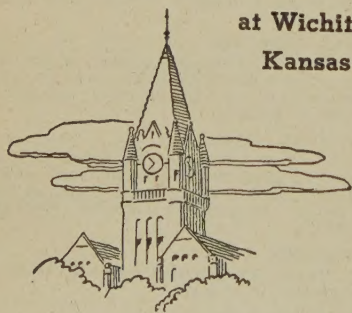
A little incident of a week or so ago will interest our readers. A prominent banker of near-by Stroudsburg was lunching at the Inn and as he came into the lobby he espied two Chinese gentlemen. Thinking they were strangers in a strange land, he courteously spoke to them, asking if he could do anything to help them, etc. No, they had driven up from Washington for the day and were going back that evening. They had a pleasant talk and appreciated the banker's interest and said so. Later the banker inquired who they were and was "flabbergasted" to learn it was the Chinese Ambassador to the United States, the Hon. Wellington Koo, and his good-looking secretary. Mr. Koo is an old guest of the Inn and drove up to arrange for accommodations during the Easter Holidays. "Who's Who" says, "He was the most brilliant student in the history of Columbia University." He holds many honorary degrees and important positions in China and in international affairs and has been Ambassador to the United States since January of 1946. The last time he was with us he was Ambassador on his way to England.

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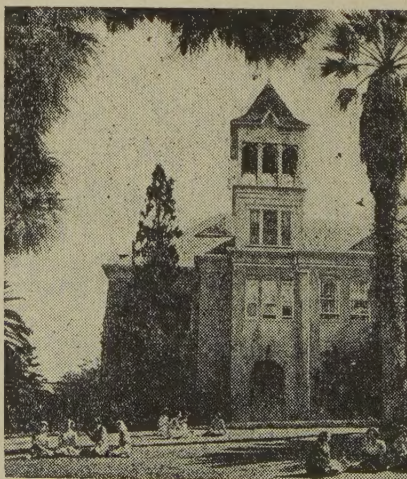
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Sufficient applications have now been received to fill all places to be made available for next fall by graduation this spring. A waiting list is being established from which applicants will be accepted for vacancies which may open up.

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